

## NEW PUBLICATIONS.

FARRAR'S LIFE OF ST. PAUL.

THE LIFE AND WORK OF ST. PAUL, BY F. W. FARRAR, D. D., F. R. S. 2 vols. \$vo. pp. 678, 668. E. P. Dutton & Co.

The romantic features in the history of the great Apostle of the Gentiles are portrayed by the author of these volumes in the light of a vivid poetical imagination. In connection with the picturesque narrative of St. Paul's life, Canon Farrar has treated fully of the theology of the Epistles, giving a clear and intelligible impression of their teachings and their relation to the universal doctrines of the Christian Church. He has brought to the illustration of his magnificent theme the resources of copious learning, wide and discriminating research, a sound and temperate judgment combined with abundant enthusiasm and tender sympathies, and a singular command of emphatic and suggestive diction. His conception of the character of Paul is broad and generous, giving full scope to the purely human elements of his nature and wisely appreciating his gifts of special inspiration. In his view, it is impossible to place too high an estimate on the services to Christianity which were rendered by the Apostle or the benefits which mankind has reaped from his life and genius. His Epistles present the earliest utterances of the Christian literature to which the world is indebted for its richest treasures of poetry and eloquence of moral wisdom and spiritual consolation. It was his clear vision that freed religion from the yoke of legal observances, and cut asunder the living body of Christianity from the breathless corpse of an obsolete Levitism. He was eminently the Apostle of freedom, of culture, of the understanding. More than any other, he brought the moral significance of justification by faith to the consciousness of mankind. Canon Farrar refers to the curious fact in the history of opinions, that not unfrequently the destroyer of a creed or system has been bred in the faith which he was destined to oppose. Sakya-Muni had been trained in Brahmanism. Luther had taken the vows of an Augustinian monk; Pascal was educated as a Jesuit; Spinoza was a Jew; Wesley and Whitefield were ministers of the Church of England. So it was with St. Paul. The victorious enemy of heathen philosophy had passed his boyhood amid the heathen influences of a pagan city. The deadliest antagonist of Jewish exclusiveness was born a Hebrew of the Hebrews. The final blow to the spirit of Pharisaism was struck by one who was himself a Pharisee, and the son of Pharisees. His training was as different from that of the other Apostles. Then earliest years had been spent in the villages of Galilee and on the shores of the Galilean lake; his in the crowded ghetto of a Pagan capital. With few exceptions, they were not men of commanding genius, nor strongly marked characters. Paul was a man of intense individuality and wonderful power of intellect. They were unlearned and ignorant; he had sat at the feet of the Rabbis, and surpassed his fellows in zeal for the traditions of the schools.

With regard to the sources of information concerning the biography of Paul, the author takes a medium ground in accordance with the results of the soundest critical learning. The time has gone by, when it can be assumed without further inquiry that the Acts of the Apostles and the Epistles of Paul can be absolutely relied on. Still he accepts the Acts in its main outlines, as a genuine and trustworthy history, although of a fragmentary character. We have enough, and more than enough, he declares, to show what manner of man Paul lived and what manner of man he was.

The circumstances attending the conversion of Paul, on his journey from Jerusalem to Damascus, are related in the most effective style of the author, affording a good specimen of his descriptive power, and the skill with which he invests the narrative of facts with the colors of imagination. The journey of nearly 150 miles, which could not occupy less than a week, afforded ample time for reflection. Hitherto Paul had been living in a whirl of excitement that left but slight opportunity for quiet thought. The active part which he took in the persecution of the Disciples must have absorbed all his energies. He had no inclination to face the difficult questions or to allay the secret misgivings which might have begun to rise in his nature. His Pharisaic pride forbade him to examine whether after all he might not be in the wrong. But now that his work was done, when there were no more Hellenists in Jerusalem to persecute, when even the Galileans had fled, or been slain, he could not escape the oblique questionings which thickened around him. As he pursued his way to Damascus, he could not have himself from his own thoughts. He was forced to place himself before the dark tribunal of his own conscience. Day after day as he rode on under the morning sunlight or the bright stars of an Eastern night hisurgent thoughts would give him no rest. They would wander back over the past, they would glance sadly at the future.

So day by day, his mind filled now and again with earthly scenes, in spite of all zeal, narrowed up his soul, he journeyed on the road to Damascus. Under ordinary circumstances he might have felt an interest in the country through which he passed. He had seen and visited—in the soft green fields that lie around the base of Mount Gerizim—Jacob's tomb and Jacob's well in Bethel, with its memories of the patriarchal patriarchs. He had seen the hill where he bore—in the high glympses of the Lake of Galilee whose followers he was trying to destroy. But during these days, if I judge rightly, his one desire was to get away, and by vehement action to get rid of pain.

And now the journey was nearly over. Remon had been gleaming brightly all the while of Antioch, and the sun had traversed a bare horizon, illuminating plain, and had reached the village of Kaniat, or "the Star." At that point a vision of surpassing beauty burst upon the eye of the weary traveler. The clouds, like the ripples of a stream, which flow on either side of the ridge, the wilderness shone like the rays. Instead of hewn and stony wastes, we begin to pass under the flickering shadow of ancient olive-trees, now a soft sea of green, the foliage of which, in the shade of pomegranates and palms, steeped in the rich haze of sunshine—rise the white terraced roofs and glittering cupolas of the numerous city of which he had heard so much. The sun set in the west, the gates of God. There amid its gardens of roses, and groves of delicious fruit, with the gleams of waters that flowed through it, decked with the gold of brightness, now lay the city of God. The star of Paradise at God's right hand was basking—not on messages of glory, not to add to the happiness and beauty of the world—but to secure and to satisfy our impulsion, those promptings of all that makes him who walks in the path of duty the most pure of heart. And soul with all his tenacity of purpose, was a man of almost emotional tenderness of character. Though real and possessed might have him to look down upon the world, and the whole creation, the effects of sympathy, and the horner of suffering and blood. Can we doubt that at the sight of the lovely glittering city—nay, if I may again quote the Eastern mother of the church—she who is the mother of chaste?—he fell into some terms of rapture from her bosom, one yet never thrust from the welcoming girdle of a representational existence?

He had been in the land soon the sun shone through an interminable blaze of bounding light—the cloudsky glows like molten brass; the white curtains under the feet gave rise from the turmoils of the atmosphere, and the sun, as though it were pervaded with golden flames. The sun and his comates shone at such a moment have still been pressing forward on their journey would seem to argue a trifle of impetuosity, an impetuous haste. On the strength of the sun, the travel of the day, in his khan, or living under the shelter of his tent. But it was said who would regulate the movements of his little company; and said was passing on.

The light from Heaven, and the vision of God which arrested the persecutor on his eventful way are made the subject of a scene picture which to the "chaste and awful spirit" of religious faith may appear too poetical for the occasion, and an indecorous embellishment of the simplicity of the scriptural narrative!—

of the Lord shaking the cedar, yea, shaking the cedar of Lebanon. The both of them might come to him in sounds which none but he could understand; others might say it thundered with to him an angel spoke.

But it was not meant for those who journeyed with Saul; it was meant for him, and of that which he saw and which he heard he confessedly could be the only witness. They could only say that a light had shone from heaven, but to Saul it was a light from the hand of God, and he saw it as a ray from the light which man can approach unto.

And about that which he saw and heard he never wavered. It was the secret of his utmost being; it was the main support of his life; it was the very crisis and most intense moment of his life. Others might hint at explanations or whisper doubt; Saul knew. At that instant God had shown him His secret and His grace, and had given him his mission to the world. God had called him, had revealed His son in him, given him grace and power to become an Apostle to the Gentiles. He had been born to prove that God had given him, and to show in his heart to give the light of the glory of God in the face of Jesus Christ."

Apart from the religious aspects of these volumes, they will be found to contain an immense store of instruction and entertainment in their vivid illustrations of the geography, history, archaeology, and modes of thought of the classic age. Canon Farrar, although full of imagination and sentiment, an intense realist. He even inclines more to the narrative of facts than to the utterance of fancies. His warm coloring tends to present the truth in an impressive light, rather than to distort its just proportions. Many passages might be selected from his pages which combine the richness of poetical suggestion with a faithful portraiture of external incidents. The description of the shipwreck on Paul's voyage to Rome affords an example of the kind from which we take a single paragraph:

"All night long the storm blew, and, in spite of the undeviating, the vessel still veiled. Next day, therefore, they kept throwing over from time to time everything that could be spared, until at last, at 10 o'clock in the forenoon, the wind ceased. The next night brought no relief; the vessel still leaked and leaked, and allabor at the pumps was vain. The fate which most commanded their attention was the safety of the crew. The crew, however, inured to such trials, uttered no groans or lamentations. On the third day, therefore, it became necessary to take some still more decisive steps. This, in a modern vessel, would have been to cut down the mast by the root; but, in this case, the crew were too weak to stand upright, and the anchor was cut away. The vessel still leaked and leaked, and allabor at the pumps was vain. The fate which most commanded their attention was the safety of the crew. The crew, however, inured to such trials, uttered no groans or lamentations. 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